that mobile warfare and the increasing dependence upon loot in the form of livestock and war captives led to a degree of nomadism and a band type of organization, with the war chief guiding the movements of several villages. Although the *unati* and their relatives remained the class of highest rank, they state that the war chief was the individual of highest rank; this would appear to support the assumption that once raiding became important, the mobile band also became important much after the pattern of the Mbayá who were organized into bands. Yet the Terena never quite gave up their dependence upon agriculture and appear to have planted crops whenever possible. When we first hear of the Terena in the accounts of Sánchez Labrador in the year 1767, they, along with their Chaná brethren, were agriculturists settled near the Apá tributary of the Paraguay River. Just prior to their movement to their present location in 1845, they had moved near the present site of Corumbá, 300 km. to the north. This fact, therefore, also seems to add evidence to the assumption that the horse inaugurated a nomadic type of life.

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LAW

The law-enforcing group was the extended family. If a man committed murder the relatives of the murdered man would try to kill the murderer in revenge. By custom, only 1 day was allowed for retaliation. If the murderer escaped to his own relatives and an attempt was made to kill him a feud would follow. To avoid this, custom demanded that the murderer be placed in the forefront in the next raid. If he succeeded in killing an enemy, the crime would be expiated. If he did not succeed, he would have to continue until he killed an enemy or was killed himself. This rule applied to members of all classes. It is said that the relatives of the murdered man saw to it that the murderer had little chance of avoiding death at the hands of the enemy.

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If a man caught another in the act of adultery with his wife, he could kill the man, which would settle the matter. He could kill his wife also, but he usually contented himself by beating her. But if the adulterer killed the husband it, also, was not considered murder, as he was defending his life. This, however, brought shame to the husbands

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